

THE Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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It is customary with men occupying prominent positions in the Political, Literary, or Scientific worlds, to carefully review all matter they may design to publish, and above all things to avoid speaking dogmatically upon subjects they are not fully conversant with, knowing that a false step, or the publication to the world of assertions which were incapable of substantiation, and could possibly be demonstrated to be untrue, would injure their reputation and lessen their status. But this wholesome rule is like many more not without its exception, and that exception appears to be Spiritualism. On this theme a man with a name in either of the grades we have mentioned may write the most arrant balderdash, displaying to those conversant with the subject the most consummate ignorance, without apparent injury to his reputation. He has only to speak as if he knew all about it, and his willing dupes accept his utterances with the same blind faith with which the orthodox Christian accepts his minister's dictum on the Bible. The latest instance of this Scientific bombast is a pamphlet entitled "Spiritualistic Madness" by Dr. L. S. Forbes Winslow, lecturer on mental diseases, editor of the Journal of Psychological Medicine, &c., of London. Perhaps the most amusing thing in connexion with it is the preface, which is commendable for its brevity consisting of only five lines, but in it we are informed in italics that the pamphlet is written *without prejudice*.

If we understand the meaning of the word aright it implies a previous inclination of the mind in opposition to the subject under consideration, and if so the first page of Dr. Winslow's pamphlet gives the lie to his preface in so distinct a manner as to make the assertion it contains a most ludicrous conjunction. "It (Spiritualism) is," says the writer, "the curse of our age, and one of the principal causes of insanity in Eng-

land," and yet he, connected as he is with insane asylums does not furnish us with one English case of insanity traceable to Spiritualism. Treating the whole range of Spiritualistic phenomena as delusion or madness, he yet admits that there are Two Millions of believers in America, and that through Media "past events are related, and the future predicted with, in some cases, an accuracy almost incredible;" there is evidently some "method" in the madness which he fails to appreciate. He briefly reviews A. J. Davis's career and forthwith characterizes him as an impostor without giving one iota of evidence to justify the term, treating Tasso, and Tartine in the same cavalier manner.

As an example of his logic we quote from page 13, where after having decided to his own satisfaction that Joan of Arc, was mad he says, "The form of madness with which Joan d'Arc laboured was termed *Theomania*, and from her visions she gained immortal reputation by saving France, although *her pitiful end proved the erroneousness of her belief!*" The italics are ours though perhaps, scarcely necessary, for the absurdity of the assertion is sufficiently palpable to any one whose common sense is not obscured by prejudice. On a par with this in the next paragraph speaking of the burning during the 15th. century as mania, witches, and imposters, of those who claimed to have intercourse with the invisible world he remarks:—"Thus we see that three hundred years ago the real condition of these individuals was understood" and he laments the degeneracy of the age which allows such persons to escape a similar punishment. It is rather fortunate for Spiritualists that Dr. Winslow is not in a position to restore the "good old times," or they would literally "go to blazes." He glories in the punishments which befel Dr. Torralba and the Abbess of Cordova, for professing to see spirits, and work miracles, and considers it to be a ridiculous thing for a literary man to make an appointment with a medium.

We will not nauseate our readers by quoting further from this palpably absurd production, any spiritualist writing in such a style would be laughed at as an idiot. We are acquainted with several Spiritualists who were first induced to investigate the subject by the weakness of the arguments brought against it, in this aspect Dr. Winslow's pamphlet may have a beneficial effect, its palpable absurdity inducing the thoughtful portion of its readers to read or investigate the subject it refers to.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.
["Friendly Opponent," &c., held over.]

CHRISTIANITY NOT THE RELIGION OF JESUS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you allow me space in your valuable columns to quote a few verses contained in the 25th chapter of the Gospel by Matthew, on the last Judgment.

Jesus in describing the Last Judgment, explains to his disciples the qualifications requisite for admission into heaven; and we find them all of a practical nature, all depending on good works, and not a word of Original Sin, or, the necessity of an Atonement.

Verse 34. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father; inherit the Kingdom prepared for you from the foundation of the World: For I was an hungered, and ye gave me Meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me."

Verse 41. "Then shall he say also unto them on the left hand. Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat: I was thirsty, and he gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: Sick, and in prison, and ye visited me not."

Verse 46. "And these shall go away into everlasting punishment: but the righteous into life eternal."

Here, according to the Gospel reporters, we have the sum and substance of Jesus' religious views, and all that is required to be an inheritor of life eternal; and the reader will observe, that not one of those doctrines that have bewildered mankind for the last 2000 years, is touched on, or even remotely alluded to.

We are therefore forced to the conclusion, that all those doctrines of which modern Christianity consists, and which are not found in the exhortations, sayings, and prayers, attributed to Jesus—but, were introduced by Paul and other innovators afterwards—may be called Christianity, but not the religion of Jesus.

We take his religion, not from the fancies of Paul or Apollos, but, from the instructions found in the Gospels, and attributed to Jesus. If we do not find it there, then, we may fairly conclude that the religion of the present day, is not the religion taught by Jesus. It is, as the philosophic Bentham truly designated it, 'of Paul, not Jesus.'

Let the reader but compare the instructions in the Gospels, as to the requisites in a seeker after the kingdom of heaven, with the mystical and incomprehensible doctrines laid down by Paul and others, in the Epistles, and taught by modern Christians, and he will see that Paul has erected quite a new religion (under the name of Christ) on the basis of the simple precepts of the Gospels; and that modern Christians have no pretensions to be considered the followers of Jesus, but, are promulgators of doctrines that never emanated from him, and are not to be found in the Gospels.

To Paul the world is indebted for the doctrines of the Divinity of Jesus, the Trinity, Original sin, the Atonement, Justification by faith, Predestination, Reprobation, Free Will, and Election—all of which, with perhaps the exception of the last, were unknown in the time of Jesus.

The Epistles of Paul and others, are therefore only deserving of notice, as containing the principal doctrines of modern Christianity; and in these are to be found the origin of all the strange and anti-Christian doctrines that have mystified and disturbed the world for nearly the last two thousand years, under the names of the innumerable and conflicting sects that have sprung up amongst us—all professing to be followers of Jesus, and all differing widely, both from his doctrines and from each other.

The Trinitarian denounces the Unitarian, and the

Unitarian the Trinitarian; and both unite in condemning the Roman Catholic.

The Arminians denounce the Calvinists' views, "as a system consisting of human creatures without liberty, doctrine without sense, faith without reason, and a God without mercy." (Archd. Jovtin.)

The Calvinists on the other hand, represent Arminianism as "delusive, dangerous, and ruinous to immortal souls" (Close's sermons), and the Unitarians declare them both "to be a mischievous compound of impiety and idolatry." (Disc. on Priestly.)

Again, Archbishop Magee denounces the Unitarian system as "embracing the most daring impieties that ever disgraced the name of Christianity;" and declares, that "if Unitarianism be well-founded, Christianity must be an imposition."

All sects join in denouncing the Methodists "as misled fanatics, alienated from all knowledge of the true God." (Divine Truth.)

The Church of England denounces the whole body of dissenters, "as accursed, devoted to the devil, and separated from Christ." (Canon 5-7), and the Bishop of London (Letters on Dissent), denounced the dissenters "to be actuated by the devil, with the curse of God resting heavily on them all."

The dissenters are not slow in retaliating on the Church of England, declaring it to be "an obstacle to the progress of truth and holiness in the land, that it destroys more souls than it saves, and that its end is most devoutly to be wished for by every lover of God and man!" (Christian observer.)

The Roman Catholics declare their Church to be "the only true one," and all other sects join in denouncing her to be "the scarlet whore of Babylon," and a combination of idolatry, blasphemy, and devilism. (Cuns. Apostacy.) Whilst the Roman Catholics retort on the whole body of Protestants of every sect and description, consign them to eternal damnation as heretics and schismatics, and their clergy desecrated "as thieves and ministers of the devil." (Rheims Test.)

It would be endless to enumerate the names and tenets of the various sects which constitute that "chaos of confusion" denominated "the Christian church," all derived from this one book, the Bible, which is declared to be an emanation from the Almighty, and a revelation of his will to man.

From the rapid advancement of civilisation, and the increase in the wealth and luxuries of life, the clergy of modern times have found it necessary to make further changes and modifications in the religion of Jesus, so as to accommodate it to their own views and the peculiarities of the times. The name of Jesus Christ is still assumed as the foundation of their religion; but little attention is paid either to his precepts or example. The legend of modern Christianity might with great truth and justice be written *stat magni nomines umbra*, for, in reality, only the shadow of the name of Jesus' religion now remains!—Yours, &c.

LAYMAN.

Vaughan, March 19th 1877.

BIBLE INACCURACIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In reply to your correspondent, "Friendly Opponent," I beg to inform him, that the main cause of the difference existing between the Orthodox and Rationalists, is, that the former have got into a loose, careless, and inaccurate style of speaking, thinking, and of testing the truth of anything; now this is altogether repugnant to the feelings of Rationalists, and revolting to their reason! I shall offer an example from his own paper. In it he asks "How shall we reject the doctrine of the Trinity, because we cannot comprehend it?" *this he assumes to be our reason for rejecting it.* It is not the case, we believe in many things which are beyond our comprehension—in God for example. Our reason for not believing in the Trinity is for want of sound evidence that it exists, Rationalists carefully examine the evidence on both sides of any subject, before receiving it as true; but they have no confidence in such tests as are usually adopted by Theology—Assertion, Opinions,

Comparisons, Authorities, and Traditions, especially if opposed to our reason, and the known laws of Nature.

We cannot possibly believe a book so full of inaccuracies as the Bible, to be the production of the admirable Creator of the Universe, among whose works and laws we find such wonderful perfection, infinitely transcending the highest efforts of human skill, while there is not a book in the English language which contains as many inaccuracies as the Bible; statements contrary to reason, morality, justice, mercy, and the laws of nature. Reason revolts at attributing the authorship of such a book, and many of its teachings to the all-wise Creator. Our tests for truth are reason, experiment, nature's laws, and undoubted testimony.

I am, &c.,

A RATIONALIST.

MR. TYERMAN.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—It is with great regret, and I am sure my feelings are common to all your readers, that I observe your paragraph in last issue notifying Mr. Tyerman's expressed intention of proceeding direct from Sydney to America. I really hope Mr. Tyerman will re-consider the matter, and see cause to change his mind. Permit me to mention a few reasons why he should give Victoria one more visit:—

1.—There is a lack of popular lecturers amongst us just now.

2.—Our cause wants a fresh impulse, which Mr. Tyerman's energetic presence would be likely to confer.

3.—Resident Victorians have not heard him since he has entered upon his phase of increased popularity and ability.

4.—Many Victorians have never heard him at all, but are very anxious to do so. Even amongst my own limited number of acquaintances, I believe nearly a score could be named who have expressed such a wish.

5.—We should be able to compare the Spiritual and Reform inclinations of Victorians with those of the Sydneyites. Probably a man, who has drawn such crowds in Sydney would be equally successful in Melbourne. Thus we should be able to practically confute our enemies who assert that Spiritualism is dying or dead in this colony. Thus, moreover, Mr. Tyerman, by his presence, would be able to refute those calumnious statements, which enemies, in his absence, have not been slow to circulate.

6.—His old friends (and many, of whom he is unacquainted with) will be glad to welcome him back, if only for a short time, and assuredly give him a most cordial reception. In the *Harbinger* of last February you say, Mr. Editor, "The meetings of the Melbourne Spiritualist and Freethought Association have not been so largely attended during the last month." What a might and vital impetus would be infused into the whole community by the gentle, winning, persuasive eloquence of Dr. Peebles; and the fiery, magnetic oratory of Mr. Tyerman!

Yours truly,

VOX VERITATIS.

Dr. CARPENTER has been lecturing on Spiritualism at the London Institute, and displaying gross ignorance of the subject. One would have thought he had the nous to post himself up in modern manifestations and theories instead of relying on those now obsolete and exploded, such as the "toe joint" theory for raps, and "foot motor," for table moving. Some palpable mis-statements in reference to his own experience have attracted the attention of Dr. Wyld and Professor A. R. Wallace who recognise the events alluded to, they having been present at the time. Professor Wallace distinctly says that "as a matter of fact, Dr. Carpenter's statements are untrue." Whilst Dr. Wyld accuses him of looseness and inaccuracy. Thinking Dr. Carpenter's lecture would be an important one, Mr. Burns made arrangements for a special report of it, and publishes it with an apology, confessing its being the most wretched twaddle he ever had to place before the readers of the *Medium*.

RESULTS OF MR. PEEBLES' VISITS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—I am one of the happy hundreds who listened with delight to Mr. Peebles' previous course of lectures given in this city, four or five years ago. I well remember the effect on myself and others of that last lecture in the Opera House, at which Mr. Bright presented Mr. Peebles with a testimonial and a purse of sovereigns. The house was crowded, packed in every part, the seats being pretty much all filled an hour before the lecture began. As the lecture went on, however, it was not so much the pleasure with which the audience hung upon the speaker's words that struck me, as a certain thrill of personal sympathy with the man from whom they were so soon to part, and a passionate personal interest in the subject he was treating of that seemed to distinguish this lecture from any other at which I was ever present. It needed no gift of mediumship to perceive that the atmosphere of the house was charged with condensed magnetism. The suppressed enthusiasm of the crowded audience was to be felt intensely, and all the more that it was neither seen nor heard in any noisy demonstration. Larger numbers of people I have seen gathered together to listen to Mr. Charles Clark in the Melbourne Town Hall, but never any where an audience in whom fervid emotion was so intensely manifest, so powerfully self-controlled or in such harmonious sympathy with the man they were listening to for the last time, and to whom they had come to bid God speed on his voyage around the world.

This was, no doubt, due, partly to the personal impression made by Mr. Peebles himself, and also to a deep under-current of interest in Spiritualism (little as was then known about it among us), which, though overlaid and hidden by an out-pouring of adverse criticism, denunciations and sneers from the daily press and pulpit, was still a living interest in multitudes of our people. We are not all Sadducees, in spite of the strong drift that way which the world, the clergy, and certain men of science would fain give us. Even many of those who are Sadducees would be glad enough not to be so if they could once for all have demonstrated the continuation of life after death.

It was to preach this mighty truth which (to him who once grasps it as a reality) changes forever, not only the aspect of the future, but the very values and relations of things in the present life, that Mr. Peebles first came among us. And for the same object, to which indeed his life is devoted—he comes again.

Is it, Mr. Editor, an irrelevant question, just at this moment, to ask how far he succeeded in his first visit? I think not; for, if we could have it accurately and fully answered, it would form a tolerably reliable basis of speculation as to the measure of success we Spiritualists may expect from him again.

Nor would I wish to see mere speculation, the sole results of these considerations; but I would earnestly urge that they should be made the basis for future intelligent and active endeavour—endeavour to consolidate and gather up the good results of Mr. Peebles' widely acceptable teachings.

I think it is not too much to say that Mr. Peebles' visit here, at least, doubled the number of those who, either then or very soon after then, became convinced of the absolute certainty of life beyond the grave and of the power of departed ones to manifest themselves to us who remain behind. If I am wrong in this supposition, you, Mr. Editor, are more likely than any one else in Melbourne to be able to correct me; but for my own part, I think my calculation falls below rather than exceeds the reality. I base my belief, not on any increase of members in Spiritualistic Associations, but upon the very large number of persons I have since met who, without being either members or frequenters of any Spiritualistic meetings were avowed Spiritualists, developed mediums, or at least deeply interested investigators of the subject.

He was wise and great as well as good, who said, "Gather up the fragments that nothing be lost." These scattered receivers of the beautiful knowledge that makes life so much brighter, death so much less fearful,

heaven so much nearer, are our fragments. Like steam allowed to escape, they have but little force, condensed by united action they would form a great propelling power that no bigotry could hinder in its onward progress.

If I am right in believing that Mr. Peebles first visit among us doubled the number of those to whom the light of Spiritualism came, I think we may fairly anticipate that soon after he closes this visit, the present number of Spiritualist and investigators of Spiritualism will again be doubled which would give four times the number there were less than five years ago. Now how are we to gather up these fragments, to utilise this steam power much of which past experience leads us to fear will be allowed to escape. No doubt the Association already organised is doing a good work and doing it well, no doubt the Lyceum is well worthy of warm gratitude from all who are within the reach of its beneficent influence; no doubt your own paper is spreading light far and wide. May these and other good things go on and prosper. But, Sir, there are numbers—increasing numbers too—of Spiritualists who never go near any Association, never enter the Lyceum, never or seldom see a "Harbinger of Light." The greater portion of these persons are abundantly able to do good work for our common cause, and would gladly do it, if it came to them to be done in a form that suited their tastes, their capacities, and their habits of life, three things for which due consideration must be shown in all corporate action, as well as for personal opinions and peculiarities of belief.

How are we to utilize this waste force? How gather up these scattered fragments that nothing be lost? Who will answer me these questions? We have a great sower among us, he is sowing with a liberal hand and a vigorous arm, but if reapers are not ready to gather in the harvest that will soon be ripe in the fields, much of the good grain must fall again into the earth before it can perform the full use for which kind heaven gave it.

F. W.

THE SPECTATOR'S ATTACK.

It is worthy of note that while the secular press of Melbourne, with a single exception, has treated Dr. Peebles, since his arrival with respect and due consideration, the *Spectator*, a "weekly" devoted to the interests of Wesleyan Christianity, has made a coarse and vulgar attack upon this gentleman. Here is a sample—"A Mr. Peebles, who, we believe, rejoices in the magniloquent title of the "Seer of the Ages," has come all the way from the land of "notions" and impostures with the object of quickening the zeal of the faithful in this city. Since the departure of those great lights of Spiritism, Messrs. Bright and Tyerman, the Freethought Association with which they were connected has dragged on a languishing existence; and it is questionable whether the Oracle that has been imported from America will be able to galvanize the society into simulating the activity of a living organism." Reading such a paragraph, one naturally asks—will Christians ever become as tolerant; as decent as other people? Will they ever become imbued with that "Charity" which Paul pronounced of more importance than "faith or hope?"

Pondering upon the purposed mis-statements of this Christian writer, we are quite inclined to remind him of this text—"All liars shall have their part in the lake that burneth with fire and brimstone." It is quite possible, however, that this scriptural passage will not frighten him into either Charity or Truth-telling, because he will immediately lay in for a new supply of "Atoning Blood," and fall to singing—

"While the lamp holds out to burn,
The vilest sinner may return."

We learn that Mr. Thomas Walker, a very eloquent trance-speaker accompanied Dr. Peebles as far as Sydney, where he is now lecturing. He is on his way to England from a tour through America. After he visits Queensland and New Zealand it is quite probable that he will spend a little time in Victoria. Will he inform us of his engagements, and his proposed route?

NOTES OF A RECENT VISIT TO GLASGOW.

(From the *British Journal of Photography*)

WHO that has made inquiry into the most recent developments of those still imperfectly-understood sciences—mesmerism and psychology—will not have heard of the name of David Duguid, of Glasgow, of whom it is stated that he is able to paint pictures in the dark? It need scarcely be said that among the various things of interest to be seen on the occasion of our visit to the western capital of Scotland the almost miraculous performances of Mr. Duguid occupied a distinctive place in our notebook. Who is David Duguid? He is a photographer, or rather a photographic assistant of Mr. James Bowman, of Jamaica street. What his special gifts are will be revealed in the course of this article.

As the result of the friendly services of Mr. Bowman we, together with several friends whose names will hereafter be given, were privileged by having an interview with Mr. Duguid in order to witness a display of his marvellous powers. We found him to be a man in the prime of life, of a singularly bashful and retiring disposition, his head exhibiting an almost abnormal degree of development in what phrenologists style the intellectual regions.

The reader must imagine, then, a small party of persons seated round a room limited in extent, in the centre of which was a table, the hour being eight o'clock in the evening. On this table was placed a box of oil colours in tubes, a palette, brushes, and a few *carte-de-visite* mounts which had been coated with collodion for the purpose of preventing oil colours from being absorbed or running. This, we think—for on this point we quote from memory—had been a previous suggestion either of Mr. A. L. Henderson (of London), or of some one competent to give practical advice on such a matter; but its importance will be seen in the sequel.

A mount was removed from a few that had been placed in a case so as to be easily reached, and, on the suggestion of Mr. George Mason (of Union-street), a small piece was torn from the corner and placed in our keeping. This was for the purpose of identifying the card at a future time. We, however, adopted a different method of securing such identification. When collodion is poured upon an enamelled coloured card, it invariably runs in certain streaks. The nature and position of the streaks on the card in question we noted very carefully, so as to be able to recognise it among others. Mr. Duguid, after sitting still for a few minutes—during which time an active conversation on anthropology, the Servian war, the weather, and other congenial topics was carried on—appeared to fall into a quiet sleep, which Mr. Bowman said was a state of trance. The light was now extinguished, and during the period of obscurity Mrs. Mason, by request, sang in a most charming style a favourite Scotch song, the conversation previous to this musical episode being carried on as before. After a brief period the light was turned on, and the card that had been marked and noted in the manner indicated was found to have had painted upon it, in oil colours, a lovely little sketch of a river or lake scene—a castle or fort, with trees on the right bank, a jutting bank on the left, mountains in the distance, and a steamer proceeding down the river. The painting was contained within a well-defined space marked by a pencil. It is now in our editorial office, and may be seen by any who choose to call for that purpose. It has already, we may state, been seen and intently examined by several artists, who state that there is a certain "style" about the picture indicating that its producer is a clever artist. But this was not all; for on a second card, now in the possession of Mr. Johnstone, of Glasgow (who was present, and whose name in connection with the introduction of the Lambertype process in Scotland is not unknown), was also painted, the image in this case being quite circular. The other "manifestations" followed in pencil—one being a landscape sketch (retained by Mrs. Mason), the other an extract from "Paradise Lost," which may be seen at our office.

When the light was again turned on, Mr. Duguid appeared as before, viz., quite insensible. By what means were these paintings and drawings produced? We

offer no opinion whatever. But of one thing there is no doubt—they were produced in the dark. Messrs. Downey (of Newcastle) and Mr. J. G. Tunny (of Edinburgh) were present on the second evening when these remarkable occurrences took place. To these gentlemen Mr. A. L. Henderson explained that he had on a prior occasion seen Mr. Duguid at work with his eyes closed, and he (Mr. Henderson) not only interposed an opaque sheet of paper between the painter's eyes and his work without causing any change, the painting being proceeded with as before, but that he suddenly turned down the gas when the painter, palette and brush in hand, was approaching the easel to commence work, as suddenly turning up the light after a few minutes, only to discover that the artist had been all the while proceeding with his work, as if nothing had happened. It should here be recorded to the honour of Mr. Bowman and of Mr. H. Nisbet, who seemed to possess a friendly influence over Mr. Duguid, that everything they could do to facilitate the investigation of this strange matter by members of the British Association was done.

If it be asked, How it is done? we answer simply that we do not know. We have made free use of the names of persons present on both evenings, and we refer those desirous of ascertaining more than we have here detailed to one or other of those gentlemen, who, we feel assured, will blame us for *under-stating* what took place. These phenomena must prove an interesting subject for investigation by the curious in matters anthropological. We have omitted to state that Mr. Duguid's hands were firmly tied throughout this "dark seance."

REVELATION.

TRUTH is essentially a thing of growth, and, among mortals, Error is sufficiently frequent to injure, by distortion or detraction, even the most established principles, and most certain facts. These if not entirely opposed, are overlaid, limited, or colored, by the prejudices and misconceptions which are the primitive products of partially developed minds, and it is only those Beliefs which have run the gauntlet of criticism, fairly and openly, which have attained definite proportions, and assured values, that can in any genuine sense lay claim to the verdict of proven. It may often be discovered that the sole cause of contention creating an antagonism seemingly irreconcilable, arises merely from a misapprehension of terms, or the mistaken presentment of partisans, who attach to some accurate statement, others whose incorrectness, in the eyes of many, condemns the whole. In the conflict of inimical systems, the chief triumph is usually the destruction of the misrepresentations on either side, with which each often casts away the broken lights really sustaining them. History is a record of Arbitrations, and thus of advances. Each section of seekers, is compelled to recognise at last, whatever faithful teaching its adversaries or coadjutors have gained. Each is forced to reconcile the new Lights with the Old. A perpetual segregation and assimilation is proceeding, which will end only when Man shall have completed a harmonious theory of the universe in every particular determined, by trials and tests innumerable, to be perfect Truth. It behoves us, therefore, if we would achieve any stable or consistent Knowledge, to exercise our rational faculties continually, and with logical precision, even upon questions in which there are apparent errors. Careful discrimination and meditative research will often disclose to us unexpected treasures, and protect us from the assumptions of those contemptible Sciolists whose self-sufficient glances see nothing that is not known, or know nothing, the depth of which they cannot see. It cannot be too often reiterated that all which fears Inquiry, discloses fraud; that all Truths must be capable of demonstration, and should, however familiar, be continually subjected to it anew; that Scepticism ever precedes Progress, while knowledge crowns it, and that the exercise of private judgment is at once the highest right and duty of man. A reconsideration of the question of Revelation, is in these days fraught with mighty issues. It is no longer a speculative one, for the recent experiences of a portion of the race, have done much to reinstate its claims upon

the World's attention. While the only ground of argument was a historical one, palpably insufficient in its explanations, and irrational in its supposed methods, Sceptic were well justified in their refusal to examine so extraordinary and unnatural a theory, which, as its devotees presented it, was not only a violation of all ordinary experience, but a contradiction of its primary affirmations. But now the case is entirely altered, the old weapons which sufficed to dispose of the Orthodoxy of the last century are powerless against the facts and reasonings of its successor. Revelation is now, substantiated by new overwhelming evidence which absorbing all its advocates have ever urged in its favor, adds to these a mass of testimony, fulfilling all that the former palpably lacked. Scientific in its manner, present and provable, rational and experimental, it forms the last link in the chain which at once attests and explains the previously misconstrued events of a never ceasing, ever extending, and ever progressing Revelation.

Among the antecedent objections to the Religious theory of Revelations one of the most conclusive has been to the extravagant pretensions which surround it, and the Source from which it was supposed to emanate. A disparity between cause and effect so extraordinary was scarcely one to escape the searching eyes of the practised thinker, who might well disdainfully point to the attempted parallel between the Bible and Nature; the one questionably, the other assuredly the work of God. No work nor indeed could all the works in the possession of mortals bear any conceivable comparison to the "Sun, the Moon, and the Stars, the Seas, the Hills, and the Plains,"—which shed in the seeking soul—"The vision of Him who reigns." But that a chance collection of barbaric histories and aspirations, of savage morality and ferocity, though joined to the teachings of one of the greatest of Seers, should ever claim a peculiarly Divine Origin, was an absurdity too glaring to pass current except with the careless, the interested, or those into whose nature it had been grafted by early teaching, or misunderstood spiritual experiences. Such a belief fitted the days when the selfish and brutal Hebrews, knelt to a "Jealous God," when the clash of arms rang everywhere except in the cloister's shade, when the student was the servant or the victim of the Church, or when the licentiousness and corruption engendered by political and priestly despotism, had reduced their Creator literally to a Lord "in waiting" upon the sycophants and simpletons of the Seventeenth and Eighteenth centuries. But the vanity and ignorance which prompted such a Creed, are greatly reduced even among the believers of the present day. The idea of Deity has widened with a widening intelligence, which regards as the very grossest sacrilege and impiety, such a libel upon the Ideal Perfection. A Revelation from Deity, would partake of His characteristics,—its purity would be beyond praise, its wisdom the harvest of all thought,—its knowledge the apex of all understanding, its morality more than mortal,—its excellence inexpressible by speech,—its power would compel obedience,—its beauty would command Love. A Light indeed without a shadow, upon all things, Past, Present, and to Come, untainted by any earthly stain, with no letter of it unnecessary, nothing that could elevate or delight mankind, omitted, as universal as Nature, as grand, as inspiring, as fair. It will be hardly necessary to point out the discrepancy between the true and the false, of what would be, and what is proclaimed to be, the final irrevocable, and perfect Word of God. Stamped on the face of it with the red stain of its rude parentage, defiled often in its early teachings, meaningless in many more,—contradictory in its nobler pages, diffuse and vague in all that is above or beyond its age,—disconnected and fragmentary, trivial and full of wearisome repetition,—of human weakness as well as human strength,—uncertain in its meanings, and of the most limited application, sectarian and uncultured. Its merits, great and various, are such as are paralleled, if not excelled, by volumes of equal pretension, originating in other tribes before and since. Its own assertions do not justify, nor did its earlier recipients grant it the reverence it has since obtained. The gigantic importance attached to it since then, is one that forbids the fancy of a fault, while even

to the ordinary mind it is overflowing with them. In Science, Morals, and Philosophy alike, imperfect and ambiguous; it is silent and unsatisfactory upon the simplest problems of Life here and beyond. The books comprising it, of great value as human productions, when clothed in Divine Glory are far more degraded than any clown would be, who ignorant and uncouth assayed to wear an Emperor's, or still more a Sage's Crown.

Equally far from a Finality, a Plato, a Bacon, and a Swedenborg, supplement and surpass it on its own especial ground—it has had the labor of the greatest scholars and thinkers and more study from the educated than any work in existence, yet the benefit obtained is in no wise commensurate with the power expended,—the ranks of the Sceptics far from diminishing, are extending and year by year its unfitness for its position becomes more and more apparent.

In like manner the immense ideas attached to the Life and Teachings of Jesus, far from increasing their influence, only serve to dwarf his just proportions among the mighty Seers of the past. If, as supposed, the very God of this great Universe, how pitiful even his deeds and words, with those he might have showered upon us, how short the life, how meagre the knowledge, how bounded its range. Surely as Shelley says he chose the most "unnoticed corner of the World," and the most improbable of persons, to conceal and not reveal his Advent, hidden from the "wise and learned," from no obvious reason, except that of a petty jealousy unworthy of a man. The doctrine appears more like sleight-of-hand, than a Deific Incarnation, and in this light the whole tenor of the life and purpose, becomes theatrical, tawdry, and childish. What possible trial is three years pretended persecution, taken from an Eternity "of idleness." What rational connection can there be between the moral wrong of one, and the blood-sacrifice of another. What meaning is there in the "Humility" of a God stooping to play with his creatures—in the "Agony" of the garden, in the cry, upon the Cross—to Deity these are mockeries, for Deity his teachings were trivial, his suffering feigned, his endurance ignoble, his actions unworthy, his thoughts paltry, his mission a deceit, his Faith a fiction, his Life a lie. But if Jesus was that which we believe, a man among men, subject to temptations, with possibilities of sin, with finite knowledge, flesh to overcome, Deity to obey, amid the conflicting passions and prejudices of the materially minded masses. To such a man Aspiration and Sorrow, Suffering and Conquest, must go hand in hand. His ignorance is his glory—his triumph is not that of a God, returning to a throne left but for a few short hours, but of a man broken and bleeding, with only Faith to sustain him. His utterances are not the stolen words of earlier Seers, but the voices of those very spirits speaking to him as others unto them,—his deeds are of the noblest, his life of the purest, his place in History among the very greatest, who have lived and died to speak and do the "painful right." The chief greatness of man attaches to his imperfection, and his every trial consists in the battle between the half discerned Duty and its accompanying sorrow, and the easy downward path of selfish gratification and unjust desire.

To perfect sight, perfect soul, and perfect power, none of these can belong, the reward is then certain, honesty plainly the best policy. Error is more than a crime, it is a mistake, a deliberate choice of loss, and therefore impossible. Jesus had none of these, with him as with most, the darkness often seemed to cover all—his light looked wavering, his efforts vain if not vicious, his soul's cry but the voice of fiends tempting him onward to his doom. That he did not yield to these, that through all the weariness and weakness he steadfastly followed his inspirations—this it is and this alone that proves him truly entitled to the Divine honors belonging to a noble man.

Remembering the many diverse, but noble inspirations of the Eastern nations, it would be impossible, for us to attach importance but to one among many equal, if not superior, to it, and yet confident of the reality of Revelation, proved by many series of esta-

blished facts, but one explanation remains to us, and this is that which Spiritualism independently endorses and by its very being proclaims. The theories, however acute of the various Infidel Schools, are utterly incompetent to shake the broad reality of superhuman agencies, established beyond question to the candid student of Religious and often Political History. The gross and contradictory assumptions of Hume, Voltaire, and their followers have been too often exposed to need any new consideration. Experience if as they have taught the "highest test of Truth" cannot possibly be overthrown by merely negative logic, which involves the whole question in its loosely stated premises. Spiritualism is a great fact and from either Ancient, Mediæval, or Modern Records, from Moses to Cornelius Agrippa, and Swedenborg to A. J. Davis, is a generalisation from innumerable and repeated phenomena. With some of its evidences we have already dealt, and the knowledge of them is general enough to dispense with further exposition. It remains however to point out its bearing upon Revelation. It becomes at once apparent that if it is to those lately fellow prisoners with us in the flesh, still retaining tokens of their individual weakness or worth, that we are indebted for the manifestations,—at first credited to Deity, we may understand how the blending of light and darkness in their communications has originated. It is but what we would expect knowing the nature of the communicants, and the intervening obstacles to be overcome, before any thing like accuracy could be attained. As spirits are of even more widely diversified, grades, belonging to such varied spheres, we see at once the necessity for the extraordinary contrasts in the teaching received, and while from the elevated intelligence we receive the eloquent wisdom and graceful learning natural to him, from the degraded and lustful we obtain messages as genuine, though repulsive and injurious.

To separate these, to study the one and neglect the other, or to invoke the one and ward off the other is to be accomplished by simple and rational means, and we may read the vaticinations of Isaiah or Joseph Smith, court the instruction of a good or an ignorant man, in propria persona, by the discipline of our desires, and the cultivation of our Spiritual natures. It is patent to us, that mediumistic gifts being independent of moral qualities, may exist in connection with or apart from them, and that therefore the man is not to be always measured by his message, nor his message by the man. Recognising the possibilities of Error, so numerous in the intercommunion, we are able to allow for or provide against them in like manner, and so obeying a few simple and rational rules, the acceptance of Revelation, past or present, is attended with the highest benefits.

Spiritualism solves the vexed questions before which Bible believers have stood helpless for nineteen centuries. The fact of Immortality altogether doubtful in the Old, and mystically indefinite in the New Testament, is by it placed upon a sound and scientific basis. The nature of the Future Life, the conditions of its attainment, and its relation with the present sphere; problems, whose vital importance it would be hard to over estimate, are conclusively expounded in the new thought though omitted in the Old Revelation. The gloomy phantasies of Hell, the mass of morally indigestible Doctrinal Myths,—the profitless snares of literal and allegorical interpretation,—the inextricable confusion of apostolic fictions are all swept away before the breaking dawn of Modern Spiritualism. Refuted from their own records, challenged to the trial of Fact, their canonised absurdities exposed, and the light revealed, surely in these things Spiritualism has a higher claim as a Revelation, than Christianity considered apart from its ancient prototypes could ever dare to dream of. Christianity after two thousand years is acknowledged corrupt and servile. Unbelief was never so powerful; Vice, if less rampant than formerly, is so because of the Gaol and the Gallows; far from leavening the whole lump, it has to forego its appointed, its Heavenly guided task, and declare that the Faith for which a God died, and lives again, ever active, and all powerful, is a gigantic failure. It is now forced to yield its three dearest Dogmas. A perfect and final Divine Revelation, a perfect Divine Personage,

descended in human form, a Millennial triumph of the Saints, and the second coming in the flesh, of God the Son. We now know through Spiritualism that as assuredly as Revelation is a reality, that it is not, and cannot be infallible, either in its instrument or its teaching; that there is no finality in Life, or Mind, or in any thing in Nature, All obey the Law of Progression. Buddhist, Mahomedan, Christian, and Spiritualist, drink from the same stream rising through the ages nearer and nearer to its Source. We journey from the Sea shore, where memory first began, and from whose Eternal depths we came, upward forever to the mountain heart, and thence to the Clouds, that drink again from the Ocean in which we first rose. Higher still, and higher, we can see no highest, and from the lowest to the highest there is Inspiration within, and Revelation without us. We are swathed in them, crowned with them, made of them. Within each Spirit the Over Soul whispers and every spirit speaking is a Revelation to his kind. Nature has its Revelations, Time and Trial also theirs,—Jesus and Socrates, Boehmen and the Brahmins are tongues whose Pentecostal fervour the Angels feed. The Revelation of Spiritualism is of Revelations, which it teaches us are Fallible, Finite, and Individual, yet in their Essence, Infinite, and Eternal, the Supreme Sesame, before which all the gates of Love, and Truth, and Knowledge, shall yet fly open that man may enter in.

ASPYRAL.

REPLY TO J. M. PEEBLES ON "DARWINISM."

BY HUDSON TUTTLE.

My long-time intimate and esteemed friend, J. M. Peebles, has thought himself called on to reply to my criticism on his pamphlet on "Darwinism." I should not write this rejoinder did he not demand it. He, as well as every reader of the "Journal," knew the authorship of the criticism, and it was not from any desire to conceal it that I did not sign my name. It is best that the Review Department remain impersonal, as it is more free and impartial, and only to certain articles have I been accustomed to sign my name. This will assure Brother Peebles that it was not from any desire to attack his position in secrecy, and in fact I wrote him previous to the publication that I had been compelled to dissent strongly from his views. My friend "demands" further a reply, and a discussion, assuring me that he is armed to the teeth and eager for the fray. As he is a "peace man," and a harmonial philosopher, and prides himself in being like the meek and loving John, will he tell me wherein such a encounter will differ in principle from a pugilistic combat! If one should propose to decide the truth or falsity of Darwinism by a fist fight, it would be considered ridiculous, but should I accept this gauge of battle, would the result be more in evidence? In one case, one or the other might be physically weaker, and get punished; in the other some mental defect might trip and vanquish. A theological question may be settled by words, but a question of science can only be disposed of by facts. Darwin has several volumes, and Haeckel and Huxley, and Lyell and Wallace, and Gray and a score of others, have written, and a newspaper column would be a narrow arena to discuss this question, vast as the realm of life.

Friend Peebles does not quite understand the province of a reviewer. This is not to enter into a discussion on the opinion the reviewer forms of the books under consideration. If this was demanded, there would be no end to wrangling. He simply gives his opinion, which should be honest, just and impartial. It was in this manner I reviewed my friend's pamphlet. It was not a welcome task. The angels knew how much rather I would praise a book than censure. But unless honest, a review is worse than useless, it misleads the reader, and destroys the character of the reviewer.

It was not because Mr. Peebles objected to Darwinism that I opposed him, but because he arrayed Spiritualism against science as expressed by Darwinism, and in the latter I thought he had made a great vital mistake. It was like arraying theology against astronomy or geology. Hence I do not feel called on to discuss the objections my friend makes to Darwinism. Those who are in anywise posted on the subject know wherein he speaks incorrectly, yet I would point to a few of his misstatements, simply because they somewhat impeach my criticism.

He says, "Darwinism is on the decline, is old and grayed with folly." Yes, Darwinism, or the Theory of Evolution, is not new. It first found scientific utterance through the immortal Goethe, Lamarck, St. Hilaire, and its profound approach towards demonstration through Darwin. It fought its way by its truth. Dr. Asa Gray, who since the death of Agassiz ranks first among the savants of America, in his late work *Darwiniana*, says that the naturalists of England, Germany, and the United States, are to-day almost a unit for Darwinism, and Professor Morse's recent address at Buffalo before the American Association, shows how enthusiastically the theory is received. Agassiz is bitterly opposed, but all his most promising pupils are now Darwinians. Lyell opposed at first, but is now a firm supporter.

"The Evolutionists are successful along the whole line, as the absence of any champions to resist the arguments of Spencer, Tyler, Tyndall, Huxley, Hooker, and others, prove."

Haeckel, Buchner, and all German naturalists, the leaders of the Royal Society, and of the American Association of Science, after a life time study, have accepted the theory of creation by evolution, as expressed by Darwin. Mr. Peebles, after reading some of their writings, sets down to attack single handed the banded scientific world, and calls these leaders, after calm deliberation, "surface thinkers." It is certainly brave and daring, perhaps some might think quixotic.

He states the theory, but we dare say Darwin would never recognise it as his own. Darwinism does not teach that "Ascidians or one-nostrilled lampreys," can "become men," nor that "Iron" is "intellect," or that "Phosphorous" can "think," or that "man proceeded from monkeys."

Mr. Peebles has strongly misunderstood the theory. He makes a distinction between "evolution" and "Darwinism," and according to his definition of the former, there certainly is. He defines the same in his pamphlet, but I failed to understand, nor does the present definition make the subject less dark.

"Evolution implies pre-existing God-atoms, soul-germs, cells, monads, types, physical matter and spiritual substance, all these and more to be evolved from; and further, that a superior force, which I denominate divinespirit, acting upon, evolved therefrom the various forms, and individualized entities that people worlds and measureless spaces."

What are "God-atoms?" What are "Soul-germs?" "Evolved from"—from what? Did not the "Divine Spirit" act through laws and is not Darwinism an attempt to indicate those laws?

This is not scientific language, my friend. It is cheap and unmeaning, while science is accurate in its statements.

"Precious little respect can I have for this Godless, Christless, irreligious, I may add blatant Darwinism," says Mr. Peebles, wherein he shows that the virus of his early theological training still festers in his blood. Oh, my friend, if you seek the highlands of science, do not talk in the language of the priest. Do not suppose your prejudices will decide the question, nor calling pet epithets lead to final decision.

Mr. Peebles says, "My reviewer's efforts to press A. R. Wallace into his service, really amuses me. I have the honor of that gentleman's acquaintance and friendship. He is an evolutionist, but not a Darwinian."

Professor Schmidt, in "Descent and Darwinism," one of the volumes of the International Scientific Series, says, p. 164, "We have already incidentally mentioned a man who, although not so eminent as Darwin, has the glory of having independently discussed the law of natural selection, and of having, after Darwin had come forward with his fundamental work, supported the theory of selection, by a profession of original observations. This is Alfred Russel Wallace." Priority of discovery has always been claimed for him, and admitted by Darwin himself, but he failed to publish his theory first. (See Contributions of Natural Selection, A. R. Wallace). What has the character of the Darwins to do with the truthfulness of this theory? What weight has Carlyle's spleen in Science, wherein he knows next to nothing?

"That prince of Scholars," says Mr. Peebles, pronounces them "atheist" all? That is like Mr. P.'s reasoning in regard to the writer's dog. He is an ugly mean dog, hence he can't reason? But ugly mean men reason? Darwin is an "atheist," hence his theory is false!

But in the mention of these unimportant objections, I am filling space which should be devoted to the main subject. Darwinism as I said, was not the issue. This was the opposition of Spiritualism to its exposition of creation.

We saw this with regret, for it was choosing an unfortunate battle ground. Spiritualism is already beset with difficulties. It has been dragged down by selfishness and rascality, and the rubbish of the past has been taught as its philosophy. It has been made to accept re-incarnation, and the vagaries of Occultism in the face of science, and now it is brought in direct antagonism.

Darwinism explains the process by which man was evolved, and Spiritualism should explain as a direct continuance of that theory, how spirit is evolved by and through humanity, and the laws of its existence. One complements the other. All in all becomes, as S. S. Jones has admirably expressed it, the Philosophy of Life. There is no antagonism, no contradiction. Admit Spiritualism and the evolutionists will have to correct their theory by the new light, but it will remain essentially the same. This is the only course for a scientific accurate study of spirit.

If this method is rejected, we drift into the fog of speculation, and sail a chartless sea. Does Mr. Peebles or any one else think this desirable? Creation is a unit; there is change in the plan of causation, from "sea-slime" amoeba to spirit.

Mr. Peebles is an urbane gentle, sincere, and we do not believe he would knowingly make a misstatement. To us the tone of his reply is incomprehensible. Had he carefully read, it is not possible he would have written: "Darwinism derives entity from non-entity—the unconditioned from the conditioned—motion from inertia—consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long-tailed apes." Impossible, because every one of these statements are erroneous.

I regret he demanded a reply, for otherwise we should have allowed him to have presented his subject in silence on my part, considering my office as critic performed. That "Shepherd dog" lies tranquilly at my feet never having been "brutally beaten" by me, and promises that whenever our friend sojourns again with us from the fatigues of travel, he will under no provocation "growl" at him. He says it is true that at the various times you have been here, you and he are always quarrelling, and that he now deeply regrets it, as he forgot the advantage you had of him, for you could write him up in the papers, and he can not reply on you.

J. M. PEEBLES' REVIEW OF HUDSON TUTTLE'S "REPLY."

"It is the ardor of the assailant that makes the vigor of the defender."—Emerson.

"The army of liberal thought is at present in very loose order: and many a spirited free-thinker makes use of his liberty mainly to vent nonsense. We should be the better for a vigorous and watchful leader to hammer us into cohesion and discipline."—Huxley.

Just two days before going aboard the steamer Zealandia in San Francisco for Australia, and thence to India, Ceylon, and South Africa, I received with extra copies the R. P. Journal of Chicago, containing Hudson Tuttle's criticism of my review. The subject-matter in dispute is Darwinism and its relation to Spiritualism.

Mr. Tuttle, though tauntingly, yet rightly awards me the honor of being a "peace-man." And so I am in regard to foreign wars, civil wars, and all kinds of muscular pugilism; but not so much inclined that way when truth and moral principles are at stake. All have their weaknesses, and it is just possible that I may be as proud of "being like the loving John" as he is of being or wishing to be the "Aristotle of the Spiritual dispensation." Friend Tuttle should remember that as the Grecian shield had two sides, so the apostle John, while aflame with love, was called Boanerges—an earnest teacher—a "son of thunder." Accordingly, if his vigorous blows made the Pharisees wince, his love administered a balm that healed their wounds.

Mr. Tuttle sagely inquires wherein a friendly controversy upon the subject of Darwinism would "differ in principle from a pugilistic combat?" It would differ just as much as muscle differs from mind; or just as much as Mace, the clownish pugilist, differs from Emerson, the refined and cultivated philosopher.

It is Mr. Tuttle, we think, who "does not quite understand the province of a reviewer," inasmuch as he fails to discriminate between a review and a criticism. A review, unsullied by prejudice, is the equivalent of analysis—candid discrimination and correct judgment. Criticism from the Greek *Krino*, signifies to judge, to separate, to condemn. Mr. Tuttle, whose abilities I admire, condemned my pamphlet written against the Darwinian theory in the most wholesale manner. Naturally, and justly too, I defend it. Though generally criticising, Mr. Tuttle is capable in his more inspirational moments of reviewing books.

"I opposed Mr. Peebles," says Mr. Tuttle, "because he arrayed spiritualism against science as expressed by Darwinism." And pray, what is "science as expressed by Darwinism?" It is this—just *this*—the descent of men and women from anthropoid apes. But where are the teachers of this "science?" Has it colleges and universities? But more seriously—the Darwinian theory, which Huxley very sensibly denominates a "hypothesis"—this theory with its "missing links," and admitted "chasms," a "science" is it? To Mr. Tuttle be the honor of thus dubbing it. Will future lexicographers take notice and define Darwinism—the "science" of evolving men from monkeys!

My critic, after telling the readers of Mr. Jones's journal that he "does not care to discuss the objections I make to Darwinism," proposes to "point to a few of my misstatements." It is well, Brother Tuttle, and equally well that I follow you.

It will amuse, if not astonish, American scientists to be informed by Hudson Tuttle that Asa Gray "ranks first among the savans of America." The truth is he is just a well-informed botanist, nothing more. In reading his "Darwiniana" I failed to notice this passage—"the naturalists of England, Germany, and the United States, are to-day almost a unit for Darwinism." Will Mr. Tuttle do me the pleasure, and himself the justice of specifying chapter and page where this passage he quotes may be found?

Respecting my previous position that Darwinism is on the decline, I reiterate the fact that its noisiest advocates are *surface-thinkers*, dealing with phenomena rather than causes—with the shell rather than the soul of things—with fossils rather than psychic-forces, and with appearances rather than the principles of life, as manifest in the multiform gradations of existence.

"This question can only be disposed of," says Mr. Tuttle, "by facts." And "every fact is not only serviceable," writes Mr. Sedgewick, "but is to be used." A stale egg is a *fact*, but most people would beg to be excused from using it. These shilly-shally statements, and the slipshod logic of most Darwinians excite sorrow and tenderest pity. But about my reviewer's reference to facts! As a butcher's shop and a country store are not the equivalents of a dinner, so facts, *per se*, prove nothing, "dispose" of nothing. They are but hints and helps. It is reason that "disposes" and demonstrates, not facts. But what is singularly unfortunate for Darwinians, they have not, by self-admission, got at the bottom facts; while their generalisations are lame, their organic "links" are wanting, and many of their "chasms" remain unbridged.

Clutching and hurling at me a handful of great names such as Lamarck (born 1774, rather a long-ago authority), Tylor, Buchner, Haeckel, Tyndall, Gray and others, my reviewer continues: "Mr. Peebles, after reading some of their writings, sits down to attack single-handed the banded scientific world." I am not frightened. Galileo stood alone in his time.

As to how extensive my Darwinian "reading" has been the readers of the journal will be able to decide before the controversy is concluded. They constitute the jury. And at this point I may say that it was a close critical reading of Darwin, Haeckel and others, that made me an Anti-Darwinian, just as a critical reading of the Bible made Emerson and Parker free-thinkers.

In this "banded" list of scientists how did Brother Tuttle come to forget Prof. E. Ray Lankester, who while the persecutor of Dr. Henry Slade, is the most brazen-faced Darwinian in London. There is certainly a "conflict" in the London Courts just now between Lankasterian Darwinism and the phenomena of Spiritualism. Again, in hurling at my head that list of "banded scientific men," Mr. Tuttle quite innocently failed to mention such Anti-Darwinian scientists as Prof. Owen, Sir Wm. Thompson, the Duke of Argyll, Bauch, Weker, and their school, Milne-Edwards, Dunveray, Janet, Gratiolet, Alix, Bert, M. de Quatrefages (Professor of Anthropology and Natural History in Paris), Professor Dawson of the Montreal University, Prof. Dana of Yale College, Prof. Winchell of the Michigan University, and others equally distinguished. Remember that I am an evolutionist, but not a Darwinian. Strange as it may seem Mr. Tuttle as yet fails to "understand" the distinction between them. It has often fallen to my lot to have dull pupils. Soulgerms "evolved from what?" inquires my critic. Not from the spermatazoa of monkeys, Mr. Tuttle, as you, a disciple of Darwin, believe; but from physical and spiritual substance, which might be denominated albuminous bioplasm, the Divine Oversoul being of course the acting and moulding power. In protoplasm we find the physical basis of physical man. And the "God-atom," that is, the divine germinal principle, pre-existing and eternal, was incarnated in man only. This may not be "scientific" language to Mr. Tuttle, to Mr. Lankester of London, or to Mr. Hull of the crucible who gave me an adverse review of some thirteen columns. Nevertheless, it is the language of Spiritual science, and all cultured Spiritualists will readily comprehend its significance.

Twitting me of having been a clergyman, Mr. Tuttle says—"The virus of his theological training still festers in his blood." This may be; and still I think with Rev. Theodore Parker that a clerical education, where the curriculum includes the natural sciences, mathematics, and the classics is better than little or no education at all. Did the early theological training of Bacon and Sir Isaac Newton seriously injure them? Was it greatly to the disadvantage of Copernicus, of Bruno, and Dr. Priestly, the discoverer of oxygen, that they had a theological training? This persistent snarling—this pent-up spleen so often manifested towards theologians, quite as cultured and scholarly as many professed scientists, seems to me not only petty, but really wanting in true manliness. It is the true life rather than the true theory that tells upon character here, and condition thereafter.

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

Oh, my friend, if you would rise to the towering "high-

lands" of spiritual science, and drink at the fountain of moral philosophy, do not longer talk and write in the language of the pseudo-scientists *a la* Lankester. No, no, your gifts can be applied to nobler and more exalted purposes.

Alfred R. Wallace, whom Mr. Tuttle quoted as a Darwinian, is proving troublesome authority. Relative to my reference to, and quotations from Mr. Wallace, Mr. Tuttle, as I expected, is dumb, and yet, raising just enough dust to hide under, he quotes something that Prof. Schmidt is alleged to have said of Mr. Wallace. Well, what of it? Does Mr. Schmidt's opinion invalidate these strong Anti-Darwinian words of Mr. Wallace? Listen—"In that case it will be a fair argument that just as he (man) is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development."—(Glasgow Address, p. 3, of "Difficulties of Development as applied to Man.")

My reviewer thinks if I had "carefully read" I would not have written this paragraph. "Darwinism derives entity from non-entity—the unconditioned from the conditioned—motion from inertia—consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long-tailed apes." Will my friend permit me to assure him that I read, and pondered well the above passage; and though still meeting my approval it can be bettered by adding—that inasmuch as apes and gorillas are less than men, Darwin derives the greater from the lesser—the complex from the simple—humanity from brutality, and the human soul from the animal.

Mr. Tuttle pronounces "every one of the above statements erroneous." On the other hand I pronounce every one of them a legitimate deduction from the Darwinian theory. Let us take the most important one and see: "Darwinism derives Caucasian men and women from long-tailed apes." This statement of mine Mr. Tuttle pronounces "erroneous." He further says, in reply to me, that "Darwinism does not teach that men proceeded from monkeys." If this statement of Mr. Tuttle be correct, he not only stultifies himself, but impeaches several of the greatest authorities upon the subject—Darwin, Haeckel, Lamarck, and Lankester.

Here follow my proofs, showing Darwin's theory of the monkey-origin of man:—

"To man I give a pedigree of prodigious length, if not of noble quality. The most ancient progenitors in the kingdom of the vertebrata, at which we are able to obtain an obscure glance, apparently consisted of marine animals, resembling the larvæ or grubs of existing Ascidians. Now, Ascidians are invertibrate, hermaphrodite marine creatures, permanently attached to a support." Now, from these Ascidians or hermaphrodite creatures Mr. Darwin professedly traces the chain through tadpoles, fishes, ganoids, reptiles, birds, mammals, marsupials, lemuriæ, up to the simiada, a generic name for apes and monkeys. Then, says Mr. Darwin—"The Simiada branch off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the universe proceeded. Unless we wilfully close our eyes we may, with our present knowledge, approximately recognise our parentage, nor need we feel ashamed of it." "Man is certainly descended from some ape-like creature, a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world." "The early progenitors of Man," he again says, "were no doubt well covered with hair, both sexes having beards, their ears were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles."†

Lamarck says, as quoted by Haeckel, that "as giraffes got their long necks by stretching them at high trees to pick the leaves off their branches"—"Humming birds and ant-eaters their long tongues by fetching their food out of narrow and deep crevices,"—"Frogs and aquatic animals their webbed feet from striking them against the water in their endeavors to swim—so Men originated out of *men-like apes*, by the latter accustoming themselves to walk upright."

Haeckel (the translation of whose works was revised by E. Ray Lankester, the persecutor of Dr. Henry Slade), says: "The most ancient ancestors of Man, as of all other organisms, were living creatures of the simplest kind imaginable, organisms without organs, living *Morena*." "The first of these *Morena* originated in the beginning of the Laurentian period by *spontaneous generation*, or archigony, out of so-called 'inorganic combinations,' namely, out of simple combinations of carbon, oxygen, hydrogen, and nitrogen." "That the ancestors of man really existed during the primordial period in the form of these *Himatega* [sack

worms], is distinctly proved by the exceedingly remarkable and important agreement presented by the ontogeny of the *Amphioxus* and the *Ascidia*," or larvæ of the "simple sea-squirts." Tracing these stages of development through "gliding worms," "skull-less animals," "single-nostrilled animals," "mud-fish," "marsupials," and "semi-apes," Haeckel finally says:—"The Tailed Apes, with narrow noses (*Catarrhini Menoseri*), originated out of semi-apes by the transformation of the jaw, and by the claws on their toes becoming changed into nails; this probably took place as early as the older Tertiary period. The certain proof of our derivation from Tailed Catarrhini (apes), is to be found therefore in the comparative anatomy, and the ontogeny of Apes and Man."§

No intelligent person can mistake the meaning of the above quotations; and yet, in the face of these testimonies from Lamarck, Haeckel and Darwin, Mr. Tuttle has the unprecedented hardihood to say that "Darwin does not teach that men proceeded from monkeys." That he may the more clearly see himself and his environments, we thus logically mirror him:—

I. Either Lamarck, Haeckel, and Darwin are incapable of writing English in a manner to be understood; or,

II. My reviewer is intellectually incapable of comprehending the letter and spirit of their writings; or,

III. Darwin, and others of his school, teach that man proceed or descended from monkeys and long-tailed apes.

Mr. Tuttle may repose upon just which horn of this trilemma he finds most comfortable.

Most conscientiously do I believe in evolutions—creation by evolution—but not in the Darwinian method of development. In fact, the dust-of-the-earth theory of Moses, and the monkey theory of Darwin both fail to rationally account for the origin of Man. The majority of Darwinians are Athiests or Materialists, believing that *men*—noble, aspirational men, came through monkeys, marsupials, ascidians, amœba, and protoplasmic sea-slime from matter, to again return to cold thoughtless matter! There is no conflict between Spiritualism and true religion; no conflict between Spiritualism and true science, and no conflict between Spiritualism and evolution; but there is an irrepressible conflict between Spiritualism and Darwinism, and this will deepen as the years multiply.

In our previous review appearing in the *Religio Philosophical Journal*, we casually mentioned Thomas Carlyle's estimate of Charles Darwin, to which Mr. Tuttle replies—"What weight has Carlyle's spleen in science wherein he knows next to nothing." Thus recklessly writes my friend of England's great man! Opening that magnificent volume of English literature, entitled "Thomas Carlyle," by the distinguished author and reviewer E. Paxton Hood, the first passage of the first chapter read thus—"Thomas Carlyle, Thinker, Poet, Historian and Prophet, in every sense the most remarkable man of letters of the England of our time, is yet a writer of whom many readers desire some compact and distinct information." Is not Mr. Tuttle one that truly needs this "compact and distinct information?" Prof. De Morgan, when at Cambridge in 1825, praised Thomas Carlyle in his "Budget of Paradoxes" for his attainments in mathematics and the sciences." In 1865, Mr. Carlyle was elected to the Lord Rectorship of the Edinburgh University, and yet this critic of mine tells us that Carlyle "knows next to nothing" of science! I have only to say that more reading and deeper research will help Mr. Tuttle to be more exact in statement, and correct in judgment.

Mr. Tuttle thinks the "tone" of my reply to him "incomprehensible." Possibly a reference to his review of my pamphlet may, while refreshing his memory, give the key to the "tone." In said review he tells the readers of the *Journal* that I did "not understand the Darwin theory," that my "authorities were of the past," that I "betook myself out of harm's way into the fog-enveloped redoubt of metaphysics," that "my fort was quotations," that I "resorted to old hackneyed objections," that "my ideas were confused," that I "imitated the theologians of a thousand years ago." &c. Now, all this may be not only dignified in a book-reviewer, but it may be Friend Tuttle's ideal of style in the treatment of those who, however conscientious, presume to differ from him! Still, it is just possible that reflective minds will see in his chosen style of criticism more of burlesque than

* Descent of Man, Vol. I., pp. 196, 203, 204.

† Descent of Man, Vol. II., p. 372.

‡ Descent of Man, Vol. I., p. 198.

§ Haeckel's History of Creation, Vol. II., pp. 278, 284, 292.

brilliancy, more of flippancy than profundity, and more of dogmatism than philosophy. Mr. Tuttle being the aggressive party, and having furnished me the key that "toned" my reply to him, he must not whimper at the handling he has received. Set for the defence of the truth I shall sustain it at all hazards.

Darwinism, with its "chasms" and "missing links," with its unwarrantable assertions and erroneous generalizations, is to me illogical, irrational, atheistic, and decidedly anti-spiritual, while the unity of the universe aflame with the Divine Mind is, to my conception, a sublime truth, and evolution, rightly understood, the necessary deduction of physical and moral science. But such evolution does not consist in evolving something from nothing, consciousness from unconsciousness, intelligence from non-intelligent matter; nor does it consist in the transformation of lower into higher species; nor in the derivation of men from apes and monkeys!

Upon receiving the next reply of my friend Tuttle, I promise him, as before, a prompt rejoinder, in which I hope to find room to embody, partially at least, my ideas of evolution, and the origin of the human species. And to further elucidate this subject, and get Mr. Tuttle to more fully express his Darwinian conceptions of development in relation to man's origin, will he do me the favor of answering the following inquiries:—

I. While Prof. Webber pronounces Darwinism an "attempt to account for the origin of species;" while Huxley denominates it a "hypothesis," which, says he, "I accept in the same way, provisionally, that I do any other hypothesis;" and while Darwin himself admits that "the great chasm between man and his nearest allies cannot be bridged over by any extinct or living species,"—why, I ask, when the masters make such damaging admissions, do *you* (Mr. Tuttle) pronounce Darwinism a "science?"

II. Do you believe that man's mind—man's *immortal* soul—has descended, or been derived from the monkey-mind, just as man's body, according to Darwin, has been derived from the monkey-body?

III. When, or during what geological period did the monkeys and "long-tailed apes of Asia" cease to be *such*—becoming, or their offspring becoming rational men endowed with immortal spirits, and destined for eternal progression?

IV. You say that "Darwin does not teach that men proceeded from monkeys." Then what *does* Charles Darwin teach that man proceeded from?

V. If man did not descend directly from monkeys, but from intermediate series between them and men, will Mr. Tuttle tell us what kind of *creatures* they were—where their fossil remains may be found—and why they became extinct, since both monkeys and men survive?

VI. From what, or through what creatures do *you*, Mr. Tuttle, say that man descended—or otherwise worded—how do you account for the origin of immortal man?

VII. When the distinguished naturalist, Alfred R. Wallace, speaking of an over-ruling intelligence, of man's "moral nature, capacities and aspirations," says, "Man's origin is due to distinct and *higher agencies* than such as have affected their development;" that is, the development of monkeys, apes, and brutes generally—do *you* agree with him?

VIII. To be practical; how, or in what way can the Darwinian theory of the descent of humanity from brutality, or the ape-origin of man, benefit the human race intellectually and morally?

Professor Dawson well remarked a while since that—"the Darwinian theory will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple theory suggests, our successors in the arena of science will point to it as a warning against the prevailing error of specialists and enthusiasts, who ever tend, like quacks in medicine, to refer all effects to the same cause, and to cure all evils by one specific."

Closing, it is hardly necessary for me to say that, appreciating the ability of Mr. Tuttle, and the noble service he has rendered to a rational Spiritualism through his lectures and literary volumes, I can entertain for him only the highest respect. And yet, while prompted by

most fraternal feelings of good will, as well as high considerations of a true personal friendship cherished towards both him and his excellent family, I sorrow—God and angels only know how deeply I sorrow—that my *friend* of so many sunny years ago, has fallen into that cold Darwinian pit—the pit of cimmerian darkness—the pit of spiritual death! Gladly do I put forth a strong hand, a little rough perhaps on the outside, yet warm and pulsing with tenderest love, to lift him up into the golden sunlight; yea, even up on the mountain-tops of the Spiritual Philosophy, where he can truly exclaim—God is my father, angels are my ministrants, the humanities are my brothers, and eternal progress the glorious destiny of all souls!

Melbourne, Australia.

J. M. PEBBLES.

OUTLINES OF SPIRITUALISM.

BY FREDERIC BOND.

No. III.—HISTORICAL AND TRADITIONAL TESTIMONY.

—O—

"Whence but from Heaven could men, unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

THERE are many people who imagine that Spiritual phenomena peculiarly belong to modern times. Such, it is true, is the case as regards some classes of the manifestations, but certainly not as regards others. History and tradition alike abound in a most remarkable degree with accounts of occurrences of alleged supernatural origin. This is not a mere gratuitous assertion, but a fact which can be readily verified by any one who chooses to search the records of primeval as well as mediæval times. In the Bible especially there are related hundreds of "miraculous" events and manifestations of spirit presence and communion with mortals, most of which find a parallel amongst the various phases of spiritual phenomena taking place in our own day. Spiritualists alone can thoroughly understand the many instances of preterhuman occurrences contained in the Bible; they alone can rationally and conscientiously accredit them. It is simply necessary to glance here at a few of these instances. In the First Book of Chronicles (xxvii, 12 and 19,) there is furnished an account of spirit writing and drawing, instructions being imparted to David concerning the building of the temple; whilst in the second Book (xxi, 6-12) it is said that Jehoram received a written message from Elijah about four years after the latter's recorded translation from earth. Then, too, there is the incident of the writing on the wall at Belshazzar's feast which was done by a hand that the King saw proceed out of the wall. The book of Tobias in the Old Testament Apocrypha is also full of Spiritualism; and one can scarcely read a chapter in the book of Ezekiel without stumbling across continual illusions to "spirit hands," "spirit voice," "spirit lights," "spirit writing," "visions," "elevation of the body," &c. "Evil spirits" are frequently referred to both in the Old and New Testaments, and we have likewise furnished by Flavius Josephus in his "Antiquities of the Jews," (VIII, II, V) a description of the *modus operandi* which Solomon devised in order to exercise them. It appears to have been used with great success and the account runs as follows:—

"God also enabled him (King Solomon) to learn that skill which expels demons, which is a science useful and sanative to men. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return, and this method of cure is in great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demonical in the presence of Vespasian and his sons, and his captains, and the whole institute of his soldiers."

Scores of other instances, testifying in a most astonishing manner to the reality of spiritual manifestations in early ages are in the Old Testament, but space permits me to refer to one more only, which, as it has been the occasion of a great deal of misrepresentation and Christian acrimony will supply a reasonable plea for a brief digression.

The story of the woman of Endor, to which I allude, is familiar to all. In the first Book of Samuel is narrated that when the Philistines had gathered themselves together soon after the death of Samuel for the purpose of making war against the Israelites, King Saul became affrighted on account of their numbers. He, therefore, inquired of the Lord what would be the issue of the conflict, but the Lord made no response "neither by dreams, nor by Urim*, nor by prophets." Saul's only alternative was to consult with a necromancer. It so happened, however, that Saul had given instructions that all the "mediums" should be exiled from the land, but being exceedingly solicitous concerning the battle he ordered two of his trustworthy servants to search one out, and they escorted him to the house of a woman living at Endor. This woman, on learning the errand of her unknown visitor, at first expostulated with him, and reminded him of the commands of King Saul—that "all the wizards and those that had familiar spirits" should be banished out of the country. But Saul succeeded in overcoming her scruples, and promised that no harm should befall her for practising her forbidden art. At his request she therefore evoked the spirit of Samuel, who predicted the death of Saul and his sons to take place on the following day—a prediction which we are told was actually fulfilled. Moreover the woman immediately discovered that her visitor was King Saul himself. Now, the majority of Christian writers and preachers have endeavoured to represent this poor woman as one whose very name is to be loathed. They have painted her in the blackest colours. According to their version of the matter she was a wicked and wretched creature, acting in league with the Prince of Darkness. Her "diabolical practices" have been repeatedly referred to by them in terms more terrifying than true, whilst those who (Spiritualists included) in modern times attempt to tamper with the souls of the dead have been inexorably denounced, and in Christian Charity and good-fellowship have been pointed to as being fit candidates for places of unenviable position in a mythical region where the temperature in the shade is said to be many times more hot and oppressive than has ever been known in any part of the Australian Continent. But, certainly, the woman of Endor is not depicted as a vile monster in the Bible itself. Anyone reading the account of the *séance* as it is there furnished can come to no conclusion than that she was a poor, but honest, hard-working, and warm-hearted woman. The Bible narrative tells us that when she perceived how greatly King Saul was affected by Samuel's prophecy she forthwith went into the yard, and seizing the only calf she possessed, killed it and bade Saul partake of it. This he at first refused to do, but eventually she compelled him to eat something. Instead of the woman being considered culpable for the part she took in this matter everyone must admit that great commendation is due to her. Josephus, in alluding to the circumstances just narrated says:—

"Now she had one calf that she was very fond of, and one that she took a great deal of care of, and fed it herself, for she was a woman that got her living by the labours of her hands, and had no other possession but that one calf; this she killed and had made ready its flesh, and set it before his (Saul's) servants and himself. . . . Now it is but just to recommend the generosity of this woman because when the King had forbidden her to use that art whence her circumstances were bettered and improved, and when she had never seen the King before, she still did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger and one that she had had no acquaintance with; but she had compassion upon him and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor lone woman, and that earnestly and with good humanity, while she had no requital of future favour from him, for she knew he was to die; whereas men are naturally ambitious either to please those that bestow benefits upon them or are very ready to serve those from whom they may receive some advantage. *It would be well therefore to imitate the example of this woman and to do kindness to all such as are in want; and to think that nothing is better nor more becoming mankind than such a generous*

beneficence, and what sooner will render God favourable and ready to bestow good things upon us."

The translator of Josephus even goes out of his way in order to remark that the above panegyric passages are an unusual digression" of the historian.

In the New Testament likewise there are to be found almost innumerable examples of spirit mediumship. In fact, in his first Epistle to the Corinthians (ch. xii), the Apostle Paul dilates at considerable length on many of its phases. He calls them "spiritual gifts," and says they are given to man "to profit withal." On one, he tells us, is conferred the gift of the utterance of wisdom, on another the gift of the utterances of Knowledge (in the trance state); whilst to others are given the power of "healing" (psychopathy) the "working of miracles," (physical mediumship), "divers kinds of tongues," (speaking in foreign languages in the trance state which are wholly unknown to the medium in his normal condition), the interpretation of tongues, and "the discerning of spirits" (clairvoyance). He urges us to covet earnestly the "best gifts," but reminds us at the outset that we cannot all be "workers of miracles," "prophets," possess the "gifts of healing," the "discernment of spirits," or "speak with tongues." John also alludes in clear and concise language to the spirits and admonishes us—as do the spirit intelligences themselves manifest at modern *séances*—that they are not infallibly reliable. "Beloved," says John, "believe not every spirit, but try the spirits." An instance of speaking with tongues, a gift that is remarkably common amongst mediums now-a-days, is given in Acts ii, verse 4, where it is related that the apostles addressed the Medes, Parthians, Elamites, Mesopotamians, Judeans, Capadocians, Romans, Phrygians, Jews, the inhabitants of Pontus, Pamphylia, Libya, and Asia, in their respective languages. The people who heard the apostles on this occasion could not comprehend the phenomenon at all, and mocked them, alleging that "they were full of new wine." Peter, however, disclaimed the allegation, and asserted that the circumstance was but the fulfilment of Joel's prophecy—"And it shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions."

Nor is the Bible the only source that yields corroboration of the fact that Spiritualism was known and recognised in early ages. Did space allow, numerous examples of ancient Spiritualism could be culled from the records both of heathen and other countries. But it must here suffice to remark that such examples are to be found in abundance in Spiritualistic literature *passim*. If proof be needed of the existence of spiritual manifestations in mediæval times the reader has simply to read the accounts handed down by history and tradition concerning Witchcraft. The remorseless, heart-rending cruelties that were perpetrated in the sixteenth and seventeenth centuries upon all who were supposed to be "bewitched," the unparalleled fanaticism which inspired the religious teachers of the people to sanction, regulate, and excite these terrible atrocities, will ever remain one of the foulest stains yet cast upon the page of history.

Thank God we now live in a time when the minds of the people are not handed over for custody to those who have generally evinced a disposition to shackle them! Otherwise the present resuscitation of Spiritualism would be stamped out, and its devotees, myself included, hurried to the crackling fagots, there to be roasted alive.

A lively controversy has been going on in the "Bendigo Advertiser," between Mr. W. D. C. Denovan, and Professor Keller, of the Illusionists, the latter having publicly made some unguarded statements, and indulged in bragadocio in regard to his powers to the disparagement of mediums. Mr. Denovan pinned him to his position, and he has been vainly endeavouring to wriggle out of it by presenting other issues. Mr. Denovan's letters were both forcible and temperate. We regret that want of space compels us to comment on them so briefly.

* Urim and Thummina consisted of three stones which were deposited in the upper lining of the high-priest's breast-plate. One stone represented "Yes," another "No," and the third "No answer is to be given," when any question was brought to the high-priest to be decided by "Urim" he put his hand into the pouch and drew out one of the stones, which decided the question.

INTERESTING SPIRIT MANIFESTATIONS AT JULIA CREEK, SOUTH AUSTRALIA.

By DR. A. MUELLER.

AMONGST the varied phenomena of Spiritualism, not the least interesting are those spontaneous "unimplored" tokens of Spiritual existence, presented not unfrequently to people who know nothing of Spiritualism, but who, seeing acts performed before their very eyes that imply intelligence, are forced, by the merest common sense, to assume that they emanate from intelligent, though invisible actors. In No. 42 of the *Australische Zeitung* of last year, an ably conducted German weekly, appearing at Adelaide, a most interesting instance of such spontaneous manifestations is recorded as having occurred at the German settlement of Julia Creek, S.A. But before giving a translation of the report, as communicated by a correspondent to the editor of the paper, I must make a few remarks on the would-be satirical manner in which the editor introduces this report to his readers, since it is highly characteristic of the unphilosophical spirit in which this most philosophical nation has hitherto received the facts and science of Spiritualism. The article is headed—"Ghosts acting in open daylight, hu! hu!"—the latter exclamation intended to express the mock-fear of himself and readers at this announcement; and the worthy editor then goes on to say, that though he knows his correspondent to be a most respectable and truthful man, he can not agree with him as to the facts alleged to have taken place; that the whole affair must be illusory, founded on mistake and faulty observation. He scorns, of course, the very idea of spirits having anything to do with it, and actually asks his readers' pardon for laying the story before them for the benefit of the few who might be inclined to believe it.

Evidently a true child of his age and nation, of that rationalism which was but the initiatory stage of the materialism that has now taken such firm root in Germany amongst all, and especially the best educated classes! From its savans, than whom no higher authority exists for the German, the dictum has gone forth that spirit, since it cannot be weighed in scales, or distilled in a retort, and is inaccessible to our ordinary sensual perception, is therefore *non est*, a mere name for effects produced by "a fortuitous combination of atoms," and that the belief in spirits, though it has been common to all times and all nations, is nothing but a foolish superstition none but idiots can maintain in this our enlightened age. The spiritual world which has asserted its reality so plainly throughout all history, and revealed itself with such overpowering force during the last three decades of our own century, is henceforth, by universal consent, voted out of the universe. Learned treatises are written to prove the "demon" of Socrates a perpetual hallucination of the exalted clairaudient sage. The numerous proofs of spirit-agency recorded in the Bible are held up as mere myths, devoid of any foundation in fact. Such men as Jung Stilling, and Justinus Kerner are quietly ignored, and even the admonition of the great Goethe—

"Die Geisterwelt ist nicht verschlossen,
Dein Herz ist kalt, dein Sinn ist todt."

is looked upon as a mere poetical phrase. We must, therefore, excuse the editor of the *Australische Zeitung* that he cannot reconcile himself to the facts of the subjoined narrative, but would advise him to study the annals of Spiritualism where he will find many well authenticated records of similar occurrences; whilst if he will take the trouble to organise a circle, phenomena of an analogous nature may be presented to him in his own house.

It is somewhat refreshing to notice that the correspondent reporting the manifestations alluded to, though also a German, does not allow scientific dogma and inherited prejudice to influence his common sense.

The following is his account as received from an eye-witness:—

"Whoever has but the least conception of the universe must agree with the great English poet when he says that 'there are more things in heaven and earth than are dreamt of in our philosophy.' Scarcely anybody however

will credit that in this 'so-called' enlightened 19th century, things should occur, in which those invisible powers that are said to inhabit the realms of space play an active part. Yet such must be the case, for only a few weeks ago an occurrence has taken place here illustrating but too forcibly the existence of such unsubstantial beings, and their occasional intermingling with the human world. But let me narrate to you the strange facts as communicated to me by an eye-witness—a man as respected and truthful as he is courageous and free from any superstitious fear. According to him, it was on a Saturday (date unnamed), that the daughter of one of our farmers, named Eisen, 13 years of age, had been sent to Friedrichswalde to receive the religious instruction which had to precede her intended confirmation. The distance being from 8 to 9 miles the girl was afraid to go alone, and an elder sister was therefore told to accompany her. Whilst returning home, after dark, the two girls found themselves suddenly and persistently pelted with small stones. They tried their best to discover the perpetrator of this wanton mischief, but in vain; no human being was within sight or hearing, yet the pebbles came down upon them. At last they became thoroughly frightened, and traversed section after section in breathless haste, but no matter how fast they ran stones and pieces of earth would rain upon them, without however inflicting any pain. On the following Saturday they had to go again, and again on their homeward journey the pelting was repeated. But there was one thing in their favor this time which they had taken care to secure—it was broad daylight, 4 o'clock, p.m. Surely now they would be able to discover who was so persistently bent upon annoying them. Whenever a stone struck them, they gazed at once, far and near, in the direction they had felt it come from, and whilst so doing would actually see some more flying towards them from the same direction, but neither there, nor anywhere within their sight, were they able to discover the slightest trace of their tormentor. At last curiosity and wonder were again overcome by fright, and their quiet walk turned into a run. Exhausted and breathless they told the story of their strange adventure to their parents, who likewise became alarmed lest the stone-throwing should actually be continued right into the house. This fear, however, seemed groundless. All remained quiet that night and the following morning. At 1 o'clock, p.m., the family were together in their sitting room when all of a sudden the dreaded visitation took place. Stones came flying in through the door. All rushed out at once, surrounded the house, and searched every nook and corner that might serve as a hiding place to their unwelcome visitor; but whilst not a trace of any human being could be found anywhere, they actually saw stones and pieces of brick thrown into the room, from points apparently close to them. Bewildered and disheartened, they returned into the room and closed the door, but their astonishment was boundless when they found the stones passing through the door like bullets, without breaking a single fibre of the wood, and rolling a distance of 8 to 10 feet to the opposite side of the room. This was kept up with short intermissions till 9 o'clock, p.m., and then ceased suddenly, to be commenced again at 1 p.m. on the following day, with a vigor that entirely eclipsed the previous day's performance. The stones now literally rained into the closed room from all possible directions, passing, not only through the door, but also through the ceiling and walls of the room; yet, instead of riddling these, causing not the slightest visible hole or crack in them.

But unpleasant as it must have been to be an inmate of this truly haunted house, it was most remarkable, that these flying missiles of an evidently intelligent power, did not hurt anyone, that whenever they struck any of the inmates, especially on the head or face, they would touch as lightly as feathers, though striking the floor the next moment with apparent force and rolling away on it for some distance. Equally remarkable was the fact, that the throwing seemed to require the presence of the younger of the two sisters mentioned. Struck by this, a brother-in-law of the girl, living about half a mile from the place, proposed to take her to his own house. He did so, but was very glad to get rid of her again on the next morning, for scarcely had he

entered his house with her, when the throwing commenced most furiously, and from all directions, first with stones and pieces of earth and then with chips of wood. Here, likewise all attempts to fathom this perplexing mystery were totally unavailing. When the numerous pieces of wood, which strewed the floor were collected and thrown into the fire, they were scarcely burnt, before coals were flying about. Finally even pieces and crumbs of bread, which a little child had left on the table, were taken up by invisible hands and scattered about the room. This lasted until one o'clock that night; on the next day the girl returned home and the throwing with her. For five days it was kept up here almost continually. Sleep was out of the question during all this time; in fact the unfortunate family was kept in such a state of excitement and consternation, that scarcely the most necessary food could be prepared. On the last day especially, and evidently intended as grand finale, such quantities, of stone and earth were thrown into the place, that they had to be shovelled up. Then finally came chips again, some of which Mr. Eisen whilst cutting wood outside, actually saw taken up and thrown into the house immediately after their falling from the axe. The only inmates of the house which the ghostly visitation did not disturb in the least, were the dogs, not even as much as a bark being heard from them during all the time it lasted. Another noteworthy feature, perhaps the most suggestive of all, was the invariable cessation of the disturbance, whenever the family engaged in singing and prayer."

Thus ends the narrative well worthy a place in the records of Spiritualism as that of a series of spontaneous physical manifestations of unusual power and persistency. To deny, that an intelligence other than human was at work here, and performed these marvels so contradictory and unscrutable to what we call our physical science, to attempt explaining the strange phenomena by the so-called laws of this science, this requires a degree of mental obtuseness by pre-conceived notions as to the possible and impossible, of abject belief in the correctness of these notions as opposed to the stern logic of facts, which only a 19th century sceptic is capable of. That there can be an active intelligence apart from a living brain, that this intelligence can without a visible organism of bones, muscles, and nerves, not only move solid objects against the laws of gravity, but actually pass these objects through others equally solid without a visible break of continuity in either, seems indeed incredible to all, who judge from their ordinary experience only, yet such are the conclusions, every unprejudiced mind must draw from the above facts and the many thousand analogous ones, which every student of Spiritualism can verify for himself. And against the mighty lessons they must teach him, the apparent frivolity of even such acts as stone-throwing &c., altogether disappears. Whatever remnant of lingering belief in spiritual existence, our materialistic age has here and there allowed to remain is generally pictured in two extreme states of utter blessedness and misery—of angels everlastingly singing Hallelujah! before the throne of God, and unhappy, tortured wretches, weltering through all eternity in pools of burning brimstone, but, however appropriate such a belief may have been to bygone ages, the facts and revelations of modern Spiritualism have given us very different ideas of our future existence. We learn from them, that the beautiful law of continuity and gradual development, which seems to reign throughout all nature, causes our life hereafter to be an exact continuation of our real *i.e.*, mental life here, that, though all are destined to progress, yet, that degree of it, which morally and intellectually, we have attained in this earth-school, determines the position we take in the spirit world, a position into which we glide as naturally as we pass from stage to stage of mental development in this life. It follows as a matter of course, that to use a scriptural phrase, spirits out of the flesh are not necessarily more exalted and developed than spirits in the flesh and that, since so many human beings are divested of this envelope in an extremely undeveloped mental state, no doubt 'larrikin' spirits are numerous enough in the lower spheres, who will enter

with much glee on the task of frightening poor mortals by stone-throwing &c., when exceptional conditions permit them to do so. But we may rest assured, that in God's great universe, where all is law and beautiful harmony, these *ad oculos* demonstrations of the reality of spirit-life are exactly such, as are required to change our present course, through that quagmire of materialism, in which otherwise all that is best and noblest in human nature would ere long become engulfed.

SPIRITUALISM VERSUS DARWINISM.

It is well known to the general reader of Spiritualist literature that Dr. Peebles recently published a forty-page pamphlet, entitled—"The Conflict between Spiritualism and Darwinism."* The pamphlet was critically commented upon by the *Boston Crucible*, and reviewed adversely in the *Religio Philosophical Journal*, by Hudson Tuttle, one of the foremost expounders of Spiritualism. Dr. Peebles vigorously reviewed Mr. Tuttle's review. The latter replied again in the *R. P. Journal*, which reply we furnish our readers with, with Dr. Peebles' review of it. This will give both parties an equal hearing. Possibly we should say that Friend Peebles while rejecting the Bible account of creation on one hand, and the Darwinian development theory on the other, believes in *evolutions*.—[Ed. H. of Light].

THE DAVENPORT BROTHERS.

ACCORDING to last accounts the Davenport Brothers were in New Zealand exhibiting their phenomena. They do not say they are Spiritualists (which for the cause of Spiritualism is well); neither do they affirm that the phenomena witnessed in their cabinet are produced by spirits. And yet, for some reason or other they are largely patronised by Spiritualists. When in our city they charged £20, for a private seance. And what, with other things, was to their discredit, they had as a travelling companion Mr. Keller, a noted conjurer and illusionist. This one of the Davenports admitted to one of the most influential Spiritualists of Melbourne. And this Mr. Keller, (now in our colony) asserts in public that he had travelled with the Davenports more or less for eight years. It is the opinion of Spiritualists generally that the Davenports have mediumistic gifts; but that they have so prostituted them to mercenary ends, and low occult influences that they are utterly unreliable. It is reported that Hindoo jugglers could excel them in rope-tieing. This much is certain they did no good to Spiritualism in Calcutta or Melbourne.

DR. HENRY SLADE.

MR. EDITOR,—The following paragraph, clipped from the *London Daily World*, speaks for itself. "If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential personages among his *clients*. The most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law, Lady Archibald Campbell. At the house of the latter, in Beaufort Gardens, several wonderful spiritualistic seances have been held." Spiritualists everywhere may feel flattered at the impetus given to Spiritualism in London and throughout all English speaking countries by the persecution of Dr. Henry Slade. Professor Lankester pompous and violent-tempered "means it for evil;" but God and the good angels over-ruled it for good. Acquainted with Dr. Slade for fully fifteen years, I know him to be an honourable man and a superior medium. In fact, I lived his neighbour nine years in Michigan; officiated at his second marriage; and have witnessed all the various phases of his mediumship. No intelligent and no conscientious person can attend his test-seances without being convinced of the truth of spirit-communion.

J. M. PEEBLES

* "The Conflict between Spiritualism and Darwinism." Price, One Shilling. For sale at the Harbinger of Light office. Also, Travels Around the World, and other of Mr. Peebles' books.

THE MOSAIC SABBATH,

(Continued.)

Truth's ever open frank and bold,
And courts investigation
Error is cowardly and cold,
And hates examination.

IN my last I confined my remarks chiefly to the firmament, or heaven, as it must be a matter of deep interest to your Christian readers who expect to go there at death, and especially to Sabbatarians and Trinitarians. I propose furnishing them with a little more information on the subject. David in the 104th psalm, thus refers to it. "Who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the waters," (the firmament was made 'to separate between the waters and the waters'.) In the Septuagint translation, the rendering is "Who setteth up the heavens as a chamber, and stretchest it out as a tent to dwell in." This description agrees well with our former quotations, and is in accordance with the words of Jesus to John, "In my Father's house there are many mansions," "I go to prepare a place for you," and again "Hereafter shall you see heaven opened, and the angels of God ascending and descending upon the Son of man." At the baptism of Jesus we are told "the heavens were opened unto him," and lo "a voice from heaven was heard saying, this is my beloved Son in whom I am well pleased." The Father speaks from heaven to the Son in the waters of Jordan, can both be one?

A similar incident we are informed occurred at the ascension. "Behold two men stood by them in white apparel, which said, ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven."

I have before shown that the Scriptures teach us, that the waters which supply this planet with rain, are said to be stored above this firmament, and that the sun, moon, and stars are said to be "set" in it; and are therefore represented as below the water. I pointed out, that our atmosphere only reaches fifty miles above the earth, beyond which there is no moisture; that the size of the sun (whose diameter is 882,000 miles) and the distance of the stars, which are hundreds of millions of miles from the earth, demonstrate that no such heaven exists. The motion of the sun and stars show, that they are not "set" or fixed in any way; on the contrary, they are travelling through space at a great velocity. These facts prove the account given us of the firmament to be a baseless fiction!

We are informed that Stephen at his death exclaimed "behold I see the heavens opened, and the Son of man standing at the right hand of God." If there be no firmament this statement is untrue.

If on the other hand, there be a firmament with the sun and stars set in it; as the sun is 95,000,000 of miles from the earth, no human eyes could see figures standing upon it, from so great a distance!

While accuracy is the distinguishing characteristic of Science, the Scriptures are remarkable for inaccuracy. In them God is sometimes described as Omnipresent, while heaven is often said to be his "dwelling place;" at other times he is said to dwell "between the cherubims" in the temple. John represents him as dwelling in mansions in the heavens, where Jesus is to take his disciples. Ezekiel tell us, God is to dwell for ever on the earth among the Jews at Jerusalem after their restoration, as do other prophets. His words are "And he (Jehovah) said unto me, Son of Man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." Ezekiel xi, 3, 7. While Peter informs us that "the heavens shall pass away with a great noise, the earth also and the works thereon shall be burned up."

Our intolerant sabbatarians KNOW WELL, that if they open the Museums on Sundays to the people, that they may study from the volume of Nature, the records their heavenly Father has left them inscribed on the rocks, for their instruction; it will open their eyes to the delusion of a six day creation, and a Presbyterian Sabbath, AND CONVINCE THEM THAT GOD NEVER RESTED FROM

THE WORK OF CREATION, BUT THAT IT IS STILL GOING ON under fixed laws as it ever has done, and they will no longer be able to impose upon them with such pious frauds. SCIENCE.

(To be continued.)

LINES BY DR. SLADE.

DR. SLADE informs us that the following lines were written by him recently one gloomy morning in London; the ideas came into his head as fast as he could write them:—

Sunlight, the sunlight!
The golden light of life!
How peacefully thou glancest down
Upon the waves of strife!
The weary voyager looks forth
Upon the stormy main;
God crowns the billows with a smile,
And hope returns again.

Sunlight, the sunlight!
Life is not made of care;
The thunder does not always sound
Upon the darkened air;
Unbend, unbend that gloomy brow,
Behold the clouds are riven;
An angel draws the veil aside,
And shows a glimpse of heaven.

Sunlight, the sunlight!
Thanks for the glorious grace;
It smiles upon the loneliest shrub
In this world's wilderness;
It comes to bless the wildest heart;
The snowflakes melt away;
The faded earth is wreathed with flowers;
Thanks for the sunlight ray.

—Spiritualist.

MELBOURNE PROGRESSIVE LYCEUM.

THERE was a good attendance of the above Lyceum on Sunday March 11th., when the prizes awarded for Elocution, Good Conduct and Punctuality, were presented, the following were the prize-takers for Elocution: Misses Brotherton, B. Bonney, K. Stewart, E. King; Singing, Miss A. King.

The Conductor accompanied the presentation of each with a few appropriate remarks and at the conclusion invited Dr. Peebles who was present to speak a few words. In response to this invitation Dr. Peebles gave an instructive address advocating the cultivation of the physical, but at the same time showing the greater importance of cultivating and using the moral and spiritual faculties. There was one thing he had observed which caused a shade of sadness to pass over the otherwise cheerful picture, and that was, that here as well as in America, the opposite sex were taking the lead as public speakers. In America Mrs. Britten, Lizzie Doten, Cora Tappan and others led the van, and here in this Lyceum not one boy had taken a prize for elocution, it made him feel ashamed of his sex, and he hoped if ever he was present on a similar occasion, to see some of the boys coming to the front and receiving a portion of the laurels.

THE *Medium* of December 15th contains a circumstantial account written by Mr. W. P. Adshead, of Derby House, Belper, of the reception of direct spirit writing between two slates which were tied together and sealed in the presence of nine witness, the medium being Dr. Monck.

As the Rev. Mr. Green, of Collingwood, has sought in his capacity as a teacher to belittle and even misrepresent Spiritualism; and further, as there has been some correspondence relating to a public discussion on the subject. We are authorised to say that Dr. Peebles is not averse to public discussion, involving the merits of Spiritualism on the one hand and of Orthodoxy and Theology upon the other. The gentleman brought forward, however, must be a representative man, endorsed by Evangelical Christians.

DR. PEEBLES AT THE OPERA HOUSE.

WE extract the following from the *Australasian*:—About four years ago, when the discussion about the evidences of Spiritualism was at its height, and when spiritualist practices were dabbled in by a large number of private circles, I went on one Sunday evening to the Opera House to hear the Spiritualist lecturer from America, Mr. J. M. Peebles. On last Sunday evening I went again. What I wanted to see on the second occasion, as on the first, was the audience. The second time especially, I wanted to compare the extent and character of the audience now, when the excitement of novelty and expectation has gone by, with the congregation which Mr. Peebles drew together when these elements were actively working in his favour. And I am bound to say that the audience far surpassed my anticipations. The theatre, so far as I could see, was crammed full in every part, and the dress circle, to which admission was by purchased ticket, was crowded. The assemblage was a highly respectable and decorous one. It appeared to me to contain people nominally belonging to all the various creeds, and also many belonging to none. Those present would, I should say, compare very favourably in point of intelligence with any congregation at that hour sitting in Melbourne. They would certainly compare well so far as respects the attention paid to the lecturer, and I question if any preacher in the city was addressing an assemblage so thoroughly wide awake and mentally active as this one. Moreover, it was to a certain extent closely sympathetic with the speaker. Especially his hits at the clergy, or at any of the doctrines of orthodoxy—which did not go beyond good-natured satire—were received with evidence of marked concurrence. Finally, it was, I believe, a liberal audience in regard to its pecuniary contributions, and the plate which I passed in coming out of the building was collecting coin at a rate, perhaps, not often realised even in our most wealthy and fashionable churches. What were the precise feelings which brought that audience together I had, of course, no means of deciding. To what extent it shared the opinions represented by the lecturer, or to what extent it was composed of people who in religious matters felt themselves wholly adrift, and were merely sounding this ground to see if it would afford them safe anchorage I could not say. But on any view of the case, the act of such an audience coming together to listen to a man who is not now a stranger in Melbourne is one of some significance. When we consider the “phenomena” of Spiritualism, surely this is a phenomenon worthy of some consideration.

A PROPOSED LECTURE UPON TRAVELS.

WE understand that arrangements are nearly completed for a lecture from Dr. Peebles, in the Temperance hall, on Wednesday, April 4th, upon the subject of his late travels in Mexico, Yucatan and Central America.

Dr. Peebles visited these magnificent ruins, mounds, and pyramids, for the purpose of tracing the relations existing between them, and the pyramids of Egypt. He was in Mexico at the commencement of their civil war last winter—a war that resulted in the overthrow of the Government, and the placing of General Diaz, a military dictator in the presidential chair. From Mexico Dr. Peebles went to Yucatan, visiting the old crumbling temples and pyramids of Uxmal, Palenque, Chin-Chin, and Copan, still more ancient. Who were the builders of these time-defying monuments? The conquering Cortez inquired of the Aztecs, who built them? They were silent. The Aztecs had previously asked the Toltecs. They were silent. The Toltecs, who were the American mound-builders, had previously asked the Olmenques, who built the pyramids of Yucatan, and they replied the gods. From what we have casually heard Dr. Peebles say, we think that he considers America the Old World, that peopled Asia and Europe. A lecture from him upon this subject can hardly fail of being deeply interesting.

THE *Argus* of Thursday last copies from the London *Daily Telegraph* an account of the cremation of the body of the Baron de Palm, in which Colonel H. Olcott's name is introduced with the comment “who had acquired considerable notoriety by his exposure of the Eddy Spiritual manifestations in New England.” From this the general public would of course infer, that Col. Olcott had discovered the Eddys to be impostors, the real facts of the case being that the Colonel after spending two months in a most thorough investigation of the phenomena became a Spiritualist, and published a book of 400 pages entitled “People from the Other World” giving a full account of his experiences with the “Eddy Mediums,” whom he did not detect in, or even have reason to suspect of, imposition or trickery. It is in this way unscrupulous writers by the wilful substitution of a wrong word lead the public astray, and promulgate error for truth, had the word *investigation* appeared in place of exposure, the paragraph would have been truthful.

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